

Old Time



THE
OLD TIME
MAGAZINE
PUBLISHED BY
R. H. SCHNEIDER

R. H. SCHNEIDER
125 N. 3rd St.
St. Louis, Mo.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JULY, 1898.

7.

QUESTIONS OF THE HOUR.

NOT THIS MAN.

Rev. H. H. George, D. D., Beaver Falls, Pa.

Eighteen centuries ago there was a nation of people bordering upon the Mediterranean Sea that visibly and voluntarily accepted the terms of their own destruction. There had come among them "the child of prophecy," "a born son of the King," on whose shoulders the government was to rest, and He announced to them that He had come to set up a kingdom among them. His proclamation was, "Repent ye, for the kingdom of heaven is at hand." After His introduction among the people; His making known to them the principles on which His government should rest; His setting up the standard to which He would ask the life and character of the people to be conformed; the deliberate decision of that nation was, "We will not have this man to rule over us."

That national act shaped the philosophy of the after history of that nation. The one they had rejected from their throne was the Son of God, in human flesh. By that act, they cut loose from the divine government, and substituted for it human wisdom, human strength, and human policy; and a noteworthy record on the page of history is this, That it required only 40 years from that act of rejection to complete the entire overthrow of that nation. To reflect upon the solemn and awful words of that rejection, is to learn that within the

compass of those ten short words, "We will not have this man to rule over us," are couched the elements of that nation's destruction.

A ruin not merely portrayed by human imagination or pencilled by artist's skill, but as literal and actual and bloody as any the world had ever seen. Indeed, up to that time it had had no parallel. In one siege, within the compass of one little city, eleven hundred thousand people perished, and the ravage went on until the entire nation was broken into pieces and the fragments of it were flung to the ends of the earth. This historic incident furnishes the key to the national ruin of history. It has been the rejection of the divine from government and the substitution of the human in the place of it. God, who made government, ordained it as His own institution, gave a law by which it was to be organized and carried forward, cannot be read out of it, or voted out of it, or left out of it, but at any nation's peril. Human wisdom isn't big enough, nor broad enough, nor deep enough, to manage a nation that it took divine wisdom to construct.

Right here we find the secret of not only the disasters that have overtaken the nations of the past, but as well, the secret of the darkness and danger that are gathering as a portentous cloud over this beautiful land of ours to-day. "We will not have this man to rule over us." The divine word links the crown of Christ to the cross.

Because He became obedient to death, even the death of the cross, God has exalted Him to the throne of universal dominion, and commanded every knee to bow to Him. "Of things in heaven, and things on earth, and things under the earth." Man and nations are of the things of earth that must bow the knee to Him.

This nation of ours has not done it. In its make-up it adopted another principle of philosophy, viz.: That the people are the source of authority and power.

Wherein differs our policy from that of eighteen hundred years ago? That nation said, We will not have this man to rule over us. This nation says, We will have somebody else to rule over us. That people rejected Christ by a categorical negative. We reject Him by substituting "the people" in His place. From that fountain of power, we have been running a people's government ever since. The will of the people is our supreme law. What the people will and declare, that must be right, because it is law. When the people will that the Sabbath be broken down, and its hours of sacred rest be converted into hours for labor and amusement, that is right, because the people want it! When the people will that the family relation be broken up by unscriptural divorce laws in the States and Territories, that is right, because the people want it! Never was falser philosophy uttered!

The people are not the source of authority at all, they are only the channel-way through which it is distributed. "There is no power but of God." Says Christ, "All power in heaven and in earth is given unto Me." To reveal that power on earth, the Son of God has come to set up a kingdom, and that kingdom, or reign of Christ upon earth, is to be for a redemption to the nations of the world. Those nations that come under its sway, gather into themselves the elements of their own perpe-

tuity. Those that deny it have chosen the pathway of their own destruction. "All the nations that forget God shall be turned into sheol."

A question of the profoundest interest to every American citizen is this: What is the hope of this nation's perpetuity? Will it accept Christ as its rightful King and be saved? or will it continue to reject Him and be lost? An attempted answer here will only be in presumptions and possibilities.

That this nation now rejects Christ from being its acknowledged King, there can be no doubt. Intelligent men now yield this point without debate.

That by no other than a radical reconstruction and constitutional change can it be perpetuated, no intelligent Christian man can entertain a doubt. The government is secular, both in theory and in fact, and must undergo a fundamental change. It must kiss the Son, or it will perish from the way. That indications are unmistakable, from present signs, from prophecy, and from general expectation, that a national crisis is near at hand, and that the changes that are to come will probably be brought about by wasting and terrible judgments. Admitting all these propositions, what still is the outlook? Let me suggest a few evidences of its bright and hopeful character.

First, there is so much that is true, and good, and God-loving in this country. Over twenty millions of Christians—suppose you halve that number as only nominal, and halve it again, as of weak faith, ensnared by corruptions, and burdened by dangerous imperfections, and still there are left more than five millions of sincere, earnest, godly men and women and children. Five millions who bear the image of Christ! Who live in Him and walk in Him, and He dwells in them! No country in the world where there are so many!

If God deals with nations to-day on the same principle that He dealt with Sodom, when He agreed to save the city for the sake of ten righteous ones, there is hope for us.

Again, the work of evangelization is being carried forward with more zeal, more interest and more success than ever before. Souls are being awakened, sinners are being brought into the light, and many, very many, are manifestly being transformed from Satan's kingdom into the kingdom of Christ. These changes cannot be for the purposes of destruction. In close connection with such evangelistic work is the missionary spirit of the country, reaching out farther, taking possession of more and wider fields, calling into requisition more missionaries, more means, and more facilities for spreading the gospel than ever before. The Lord is not awakening such a spirit and inspiring such movements that He may dash them to pieces in the destruction of the nation.

Again, the hundred thousand Christian churches, and more, in this land, with as many ministers preaching the gospel of the Son of God. These have not been built and equipped only to be destroyed. The three to four millions of Christian young people that have banded together in the various organizations and societies under church direction, and who have been moved by a divine impulse to grapple with the great question of Christian citizenship; these have not been rallied in such numbers and mustered into such a service to be crushed by a falling nation, as they were upon whom the tower of Siloam fell.

Once more. The multitude of benevolent, philanthropic and reform associations that have grown up in this land, whose influence for good has been simply incalculable, that are to-day doing a work towards the bringing in of the reign of Christ, that only the divine mind can measure. These

have not grown into their mighty strength and power in order that they may be destroyed. God has crowned such associations with abundant success, and He will do it still. And who knows but from the sifted seed of such organizations, God may yet bring forth one that shall answer to the angel that John saw "come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon," etc. Rev. 20: 1-3.

There are forces at work in this land that, with God's power and spirit combined, may overturn the kingdom of darkness and plant the kingdom of Christ upon the ruins of it.

Not to mention more, there is still one bright and hopeful evidence that this nation is to be reformed and not destroyed, and that is the rapidly growing willingness of the people to hear and consider and endorse the substitution of the Christian for the secular basis of government. It is safe to say that among Christian people there is a wide-spread, if not general dissatisfaction with the present existing political fabric. That something is wrong, badly wrong, well-nigh all admit. The basis is rotten. Secularism is not strong enough to build a nation on, and intelligent Christian men are opening their eyes to see it. The substitution of the people for Christ was a stupendous blunder and every man who thinks can see it, and every honest man who sees it is ready to say, Give us something better. The growing tiredness with the present tottering fabric of secularism and the anxiety for a firmer and surer basis are among the most hopeful signs that this nation may ere long give up its false philosophy that the people are its source of power, and accept the truth that Christ alone is the fountain of all authority and power. A nation's acceptance of Christ will save it as certainly as a man's acceptance of Christ will save him.

NEWS OF THE CHURCHES.

REPORT OF COMMITTEE ON MISSIONS.

Your committee would respectfully report:

There were referred to us the following papers:

1. Report of the Foreign Mission Board.
2. Report of the Central Board of Missions.
3. Report of the Conference on Missions.
4. Reports of Missions to the Jews.
5. Paper of Rev. N. R. Johnston with reference to helpers in Chinese Missions, and
6. The hearing of Rev. R. J. McIsaac as to the enlargement of the industrial school in connection with the Southern Mission.

A careful perusal of the reports of the Missions' Boards show that the duties of the members, and especially of the officers, are arduous, requiring large expenditures of time and strength, yet they are faithfully and diligently performed without remuneration and without complaint. These reports also show that the missionaries in all the fields are putting forth their best efforts to leading those who are sitting in darkness into the light of life, and that they are meeting with encouraging success.

There are thirteen missionaries in the Syrian, Tarsus and Cyprus mission force, four of whom are ministers, three, physicians, and six, women—all in the field to-day, except one minister—Rev. J. S. Stewart—who is taking a well-earned rest, and S. A. S. Metheny, M. D., who has been granted a furlough that he may regain his health, both of whom are with us to-day. The only change in the working force since our last meeting is that Rev. David Metheny, M. D., has entered into rest, and

the vacant place has been filled by the appointment of Rev. R. J. Dodds, who is well qualified in every way for the work. There is great need of additional laborers, especially in the Syrian field. The laborers now there are overburdened. Should any of them fall by the way, there are none in preparation to take up the work. The continuance of the work demands the re-enforcement of the Mission at the earliest possible hour.

Our missionaries in China have begun their work, and are hopeful of success. The time has come when suitable buildings should be provided and a medical missionary should be sent out. The means for the buildings are in sight. Synod should take steps to provide a physician for that field.

The report of the Central Board shows that the Missions under their care are making progress. The most pressing need of the Southern Mission seems to be ways and means to develop the energies of the scholars in industrial pursuits, so that when they pass out of the schools they may become useful and self-supporting citizens.

No special requests are made by the Indian Mission. This prosperous Mission deserves, and will, no doubt, receive the continued support of the Church.

There is a call for a superintendent of the Chinese Mission in Oakland, California, to take the place of Mrs. Johnston, who desires to be relieved from the burden of the work. In this connection we ask the attention of Synod to the fact that the Central Board has not appointed a missionary to the Pacific coast, but has referred the matter back to Synod.

The Missions to the Jews in Philadelphia and Cincinnati have been conducted

during the past year by the Presbyteries to which they were referred.

The work in Chicago, St. Louis, Kansas City, Topeka, Denver and other important centers is being presented with great earnestness. The laborers are faithful and self-denying, and deserve the liberal support of the Church.

The great need of most of our Missions is means to carry forward the work. This is specially true of the Syrian, Southern and Domestic Missions. The overdraft of the Syrian Mission is \$10,260, being \$785 greater than one year ago. The treasuries of other Missions are also overdrawn. Your committee believe that the reason for this is not so much lack of means on the part of the Church as lack of consecration. If all would bring the tithes into the storehouse, the treasury of the Lord would be full.

The following recommendations were unanimously adopted:

1. That we gratefully recognize the faithful and self-denying labors of the Boards and of all the missionaries.

2. That in view of the manifest need of an ordained minister and of a lady teacher in the Syrian Mission and of a physician in the Mission in China, the Board of Foreign Missions be authorized to send out such laborers as soon as they can be secured and the funds supplied.

3. That the question of educating Christian Chinamen to be helpers in mission work be referred to the same Board.

4. With reference to the appointment of a corresponding and field secretary to devote his whole time to the administration of the work of foreign missions, we recommend no action at the present time.

5. That we appoint Andrew Alexander, R. M. Sommerville, T. P. Stevenson, F. M. Foster and Walter T. Miller as representatives of the R. P. Church in the Ecumenical Missionary Conference to be held in

New York City the last ten days of April, 1900.

6. That the devising of ways and means to develop the energies of scholars in the Southern Mission in industrial work be referred to the Central Board of Missions.

7. That in view of the great commission given by Christ to the Church, in view of covenant obligations resting upon us, and in view of our accountability as stewards, Synod calls upon all the people under its care to consecrate themselves anew to the cause of missions and to bring the tithes into the storehouse that God may bless us and the ends of the earth may fear His name.

C. D. TRUMBULL,
W. J. MCKNIGHT,
C. M. SMITH,
C. H. STORMONT,
W. M. WYLIE,

Chairman.

REPORT OF FOREIGN MISSION BOARD.

A shadow rests upon our Foreign Missions to-day. When the Church, 42 years ago, sent two ministers to Syria as its representatives, the work was entered upon with great enthusiasm. It marked the dawn of better times. The letters, received regularly from the messengers who had gone forth, awakened the liveliest interest. The people were eager to sustain an enterprise that promised large results abroad, and at the same time was bringing new life and prosperity to themselves at home. More laborers were called for, and up to this hour there have been commissioned to service in Syria and the adjacent fields, in addition to the two pioneers, eleven men and twelve women, not including wives of missionaries. Four ministers and one physician have fallen at their post, three women have been married to missionaries in other fields, and three families, for

widely different reasons, have permanently withdrawn from the work. The present working force consists of four ministers, three physicians and six women, a force altogether inadequate to the demands of the hour, but larger than the home churches seem inclined to support.

The shadow that rests upon the Foreign Missions is the seeming indifference of a people in formal covenant with God, and avowedly "dedicated to the great work of making known His light and salvation among the nations." Twelve months ago the Treasurer reported an overdraft of \$9,475. In less than six months the debt had grown to nearly \$16,000. A circular was addressed to every pastor and a representative in every vacant congregation, setting forth the financial condition and claims of the Missions. The letter was not an appeal for money, but a simple request that the minister or elder, into whose hands it came, would present the facts it contained to the people under his charge in the way that, in his own judgment, would be most likely to secure the desired result. This plan was taken under a conviction that no human force is so mighty to stir the hearts of men and women as the living voice of a trusted pastor. The result, however, is far from satisfactory. The congregational collections showed a nominal increase of nearly \$1,500. We say nominal, because that increase is, to our personal knowledge, from a very few churches, while in some places there must have been a falling off. The total receipts, including \$547 contributed specially for the reduction of the debt, are \$2,028 over those of the previous year; the total expenditures are \$2,892 less than those of the previous year, and still the disbursements exceed the receipts from all sources by \$784, which added to the debt reported at the last meeting of Synod, make a present overdraft of \$10,260. Is

this the measure of our loyalty to Jesus Christ?

One is almost ready, in view of this financial statement, to hear it said that the Lord has so completely withdrawn His favor that the laborers have accomplished nothing. On the contrary, the detailed statements of the missionaries, which will be published with this report and should be carefully examined, indicate that there are doors of opportunity opening which they cannot enter, souls seeking instruction which they cannot teach, and desires stirring in their own hearts which they cannot satisfy.

SYRIA.—In Syria there are 190 native communicants, 22 received this year on profession of faith, and 2 restored to privileges. In Suadia at the north, Latakia in the center, and Tartoos, where Licentiate Juraidiny continues to reside with his family, at the south, the gospel of Christ, heard from the lips and seen in the character of His consecrated followers, is, as it always has been, the power of God unto salvation. These three centers of Christian activity, planted on the coast of the Mediterranean Sea, nearly equally distant from each other, perhaps fifty miles apart, are as springs out of which are constantly flowing streams of living water, that carry life, healing, refreshment, fertility and beauty in their course. One agency of which the missionaries are making effective use is Bible Readers. Two are regularly employed in Suadia. At Bahamra and Gunaimia, where there are 27 and 55 communicants, but where the Turkish authorities will not yet allow the re-opening of schools, men are stationed who conduct religious services every Lord's Day and during the week as they have opportunity. In this way, and through the agency of Sabbath Schools and meetings for the special instruction of women, many are brought into contact with the truth who

would not otherwise hear of the Saviour. Rev. J. Boggs Dodds, who is never satisfied with the superficial, indicates, as encouraging features in his work, a manifest growth in the religious life of the converts, a spirit of inquiry leading many to visit him for distinctively religious conversation, general unrest, and dissatisfaction with the false religions and superstitions of the Orient.

During the absence of Rev. Jas. S. Stewart, who is in this country on furlough, after nearly ten consecutive years of faithful service, the licentiates will occupy Latakia pulpit under the direction of the Session, and Mr. Stewart, as missionary-pastor of that center, will arrange with the brethren in other fields to administer the Lord's Supper at such times as may suit their convenience, and render any other service that may require the presence of an ordained minister. This arrangement will meet the case so long as Dr. Balph is on the ground, where he can exercise, at Mr. Stewart's request, a general supervision. The efficiency of the service demands the appointment of another ordained minister, to be stationed at this center.

The total attendance at the week-day schools in this field was 495, of whom 197 were girls and 298 boys. One hundred and thirty-three of the pupils were in Boarding Schools, which are as Christian homes to the children and youth under instruction there. Miss Maggie B. Edgar will have responsible charge of the Boys' School while Mr. Stewart is absent. She was employed in Suadia as substitute for Miss Cunningham, on furlough in England. But the departure of Mr. Stewart a month earlier than was originally intended, rendered it necessary to recall her to Latakia, and consequently close the Girls' School in Suadia Center till Miss Cunningham should return in the autumn. It was not pleasant

for Mr. Dodds to lose her assistance, and have one department of the work interrupted even for a few months. But as a choice had to be made between a school of 27 and a school of 16½, it was not difficult to reach a decision. To meet similar cases, or to take the place of the teacher in charge whom sudden illness may lay aside temporarily, there should be another woman appointed to this field.

The hospital established by our medical missionary in Latakia has greatly increased his labors, but he believes that, like similar institutions in other countries, it will be an effective agency in reaching men with the truth. There were 80 patients under treatment during the year. Dr. Balph has the assistance of Miss Willia Dodds, who acts as matron and nurse, and their aim is to preach Christ to all who are thus brought under their influence.

ASIA MINOR.—The work in Asia Minor has suffered a severe loss in the removal of Rev. David Metheny, M. D., who, after years of feeble health and many weary weeks of complete prostration, finished his course June 4, 1897. Dr. Metheny had been in the service of the Church for nearly thirty-three years. A man of fine natural ability, a sympathetic and skillful physician, an earnest minister of the gospel, he laid all his talents at the feet of his Divine Master, and was for His sake in labors very abundant. Soon after his death Rev. R. J. Dodds expressed a strong desire to be re-appointed to the service from which he had resigned a few months previously. His offer was gladly accepted, and, as soon as arrangements could be made for his departure, he was on the way to the field. He left early in October, and on his arrival at Mersina received a cordial welcome from missionaries and people who had been praying for his return. In Dr. S. A. S. Metheny he found a congenial associate, and they have been laboring together with great

earnestness and fidelity for the spread of the truth. Many have thus heard the Word, and are seeking fellowship with the people of God. There are now 41 names on the roll of native communicants, a net increase of seven.

We regret that Dr. Metheny, owing to repeated attacks of fever, has had to give up work for a time. At his request he has been granted leave of absence to travel for a few months at his own expense. As he is at present in America, he will probably have something to say to his friends about his effort to establish a hospital in Mersina. The enterprise received the indorsement of Synod at its last meeting, and he was commended to the liberality of the Church. But at the suggestion of the Board, in view of the condition of the Treasury, he has not yet made any public appeal for special contributions.

The school work in this field is in charge of Miss Sterrett and Miss McNaughton, formerly of Latakia, who was appointed to the vacancy created by the marriage of Miss Jennie B. Dodds, now Mrs. Kennedy, of Antioch, and entered upon her duties in September, 1897. There were 116 pupils in attendance during the year—68 boys and 48 girls. In the absence of Miss Sterrett, who will leave on a visit to this country at the close of the school year, Miss McNaughton will be alone. Here is another illustration of the need of a supernumerary. The very life of each of the Boarding Schools depends, humanly speaking, upon the health and strength of one woman, who is liable to collapse at any time under the pressure of overwork. Consecration does not mean physical endurance.

CYPRUS.—The work on the island of Cyprus has many interesting and encouraging features. Nothing could be more cheering than the hearty co-operation of the British and Foreign Bible Society,

which has made a grant of £50 towards the salaries of two men directly employed by the Mission, one having his headquarters at Famagusta in the northeast, and the other in Limasol in the south. At the request of an English colony of liberal supporters, the agent of the Society retains direct supervision of the colporteur in Nicosia, the capital of the island. But even he will make his reports and receive his supply of books through our Mission. This system of colportage covers the whole island. Mr. Van Milligan, the President of the Ottoman Bank, a Scotch Presbyterian, resident in Nicosia, has taken a deep interest in the work from the beginning, and has secured enough money from friends in Britain to pay the salary of an evangelist and the rent of a house for Sabbath services and a school. Twice Mr. Easson received from Mr. Foster Green, a member of the Society of Friends, through Rev. Dr. Lynd, of Belfast, Ireland, £10 towards the Armenian Relief Fund. In September he was cheered by a letter from Prof. G. Godet, of Neuchatel, Switzerland, with a check for the equivalent of \$200. "I am much obliged," wrote Mr. Godet, "for your letter of Sept. 13, which came to hand the same day that we had a sitting of our Committee. We decided at once to send you the sum of 1,000 francs to help you in your work among the Armenian refugees in Cyprus. I wish we were able to send you more, but our work in Armenia, especially for the orphans, of which over 500 are kept with Swiss money, is too extended to allow us to scatter our resources too far, and obliges us to be careful how we spend. However, I hope the sum, though small, may be an encouragement to you, and help you to supply a few needy ones during the winter. We feel a keen interest in your mission work, and wish it all success with God's blessing." These offerings, as well as the contribu-

tions from friends in America, have been very judiciously expended. The money has not been given away in charity, but paid out in wages to the poor people for labor on the Mission lot and building. It has thus served a double purpose. At least \$500 will be needed to complete this house, and all contributing to this object will not only help to provide a home for the missionary and his wife, but at the same time feed starving men, with wives and children dependent on their day-labor for the bare necessities of life.

At Larnaca there is preaching every Sabbath in three or four languages, and a Sabbath School. The Psalms are being translated into Greek and Turkish for these services, which are well attended. Ninety were present at the Armenian-Protestant prayer-meeting one Thursday evening, when Mr. Easson had agreed to discuss the distinctive principles of our Church. Among the Protestant Armenians who have fled from persecution to the island are some who were teachers in the Congregational Church of Asia Minor. One who is employed by the Mission had been a preacher and pastor in Marash and its vicinity for thirty years. Naturally these brethren will seek fellowship with the church in Cyprus at the earliest opportunity.

In addition to the school that was opened at the beginning of the work, the missionaries have started a self-supporting school with good prospect of success. At last accounts there were 35 names on the roll, and money in hand to meet all expenses for the month.

In the absence of any official statement from Dr. Moore, we can only report largely attended clinics, at which he always conducts devotional exercises, and receipts from his practice so large as to justify the expectation that this department will, with the Divine blessing, soon be self-supporting. The missionaries seem to have won the

good-will of the people, and do not look for any decided opposition except from the Greek priests, who, so far, are silent and not likely to exert much influence.

CHINA.—No formal statement has been received from the brethren in China, but the regular correspondence indicates that missionary work has begun in good earnest. Tak Hing, a port of call on the West River, about 150 miles west of Canton, has been chosen as center of operations. As already reported, this city, of about 50,000 inhabitants, is entirely unoccupied territory, and within easy reach of many points where no evangelistic work of any kind is being done. A place has been rented for a chapel. The audiences vary from 100 to 150 every day, though, as they are constantly coming and going, there may never be more than 60 present at one time, and often only a few. There are some who come to the preaching nearly every day, and listen with much attention and many emphatic nods of approval. In some instances, persecution at home has not prevailed to keep them away. There are many things which indicate that the land shall not be possessed without a struggle. "That," writes Mr. Robb, "is good. We want friends. Next to them we need foes. But spare us from indifference. What we want is to excite discussion and examination. If we succeed, the future is ours."

The present need of this new enterprise is a physician and suitable buildings. Until these are provided the missionaries will not take their families to Tak Hing, as they could not live in the Chinese houses, which are constructed without any regard to health. For the present, they will make their headquarters in Kowloon, Hong Kong, remaining on the field month about. The land needed, if in the market, will not cost much more than \$200 in gold, and suitable buildings can be erected for about \$2,000 in gold. The first offering for this pur-

pose is a generous one of \$200 from the Chinese Covenanter Mission in Oakland, Cal. A few smaller contributions have been received, and nearly \$1,000 from the sale of part of the Illinois property donated by Mr. Henry Martin of Cincinnati, O., for the benefit of the work in China. It will be easy for the friends of the Mission to raise the balance.

In this brief review of our foreign missionary work, read in connection with the fuller statements from the fields, the churches will find complete information in regard to its condition and claims.

JAMES KENNEDY.—The Board has recorded on its Minutes the death of Rev. James Kennedy, D. D., on Wednesday, Jan. 26, 1898. He was appointed one of its members in 1884, and was for six years its honored and beloved president. To this branch of the Church's service he brought mental endowments of a high order and a heart thoroughly devoted to the Divine Master. His interest in the work intrusted to the administration of the Board was seen in the regularity with which he attended its meetings, and the wise suggestions which he invariably made when questions affecting the management and progress of the work were under discussion. A man of deep religious experience, his prayers for the missionaries and their converts and the extension of the Redeemer's kingdom were peculiarly impressive and inspiring. Dr. Kennedy, a faithful, studious, noble man of God, has been called to rest from his labors and has passed from our sight. But the remembrance of a saintly character remains with us as a beautiful afterglow upon the hills when the sun has gone down.

BEATTIE FAMILY FUND.—The Board also reports in regard to the Beattie Family Fund that the youngest child having reached his majority, the balance of \$2,177.75 was distributed last winter on a scale of

proportion that gave satisfaction to every member of the family.

ECUMENICAL CONFERENCE.—One other matter: For several years representatives of the Foreign Mission Boards and Societies in the United States and Canada have been accustomed to meet annually for the discussion of questions relating to the administration of missionary affairs. At a recent meeting it was agreed to hold an Ecumenical Missionary Conference in New York City the last ten days of April, 1900, and arrangements for that great gathering are in progress. Our Board has nominated Andrew Alexander, President; F. M. Foster, Recording Secretary; Walter T. Miller, Treasurer; T. P. Stevenson, and the Corresponding Secretary to represent the Reformed Presbyterian Church at that Conference, and asks Synod's approval of these nominations.

Respectfully submitted,

In the name of the Board,

R. M. SOMMERVILLE,

Cor. Secretary.

At a meeting of the Foreign Mission Board, subsequent to the passing of the annual report, the following action was taken after long and thoughtful conference:

Resolved, That in the opinion of the Board, the efficiency of our Foreign Missions demands the appointment of a man who shall devote his whole time to the administration of the work, under the direction of the Board, as its Corresponding and Field Secretary, and the Board requests Synod to take the matter into consideration at the present meeting.

DETAILED STATEMENTS OF MISSIONARIES.

LATAKIA, SYRIA.—It is with thankfulness to our Covenant God for His many mercies and favors vouchsafed us, that we

again stand at the close of another year in the history of the mission work of our Church in Syria; and as we record the principal events in connection with that work for this time, we realize, that, although no unusual opposition or discouragements have confronted us, yet, like many of the years that have passed, this too has been one of mingled joys and sorrows. . . . We deplore also the evident lack of true consecration on the part of many, and pray that the Spirit of the Lord may breathe upon these dry bones that they may live.

During the year we have been called to mourn the death of Rev. David Metheny, M. D., a faithful and beloved fellow-worker, and for many years, until his removal to Mersina, one of the senior missionaries in the Latakia field; but while saddened by the loss of one who gave his life to the Master's service, we rejoice that the Lord of the Harvest has called other laborers to fill up the depleted ranks. We have received cheer and encouragement from the visits of other missionaries. Miss Evadna Sterrett, of Mersina, spent two weeks with us, and Mrs. Metheny and family made us a call on their way to America. Some time afterward the Rev. Dr. Martin, of Antioch, was with us for several days, and later Mrs. Easson and daughter, of Cyprus, made us an extended visit.

One general mission meeting for the transaction of business pertaining to the entire field was held in Latakia in September, circumstances rendering the spring meeting impracticable.

The outlying stations have been visited as often as circumstances permitted, either by Mr. Stewart or Licentiate Salim Saleh. On Sabbath, April 4th, a communion was held at Gunaimia. Eight persons were received on profession, and one was restored, and three children were baptized. On

Sabbath, May 9th, a communion was held at Tartoos. Seven members communed. About 150 persons were present. A child of Licentiate Juraidiny was baptized. Mr. Stewart made two other visits to Tartoos during the year. Mr. Stewart and Dr. Balph visited the Merj and Bahamra June 1st, and services were held in these places. Mr. Stewart also visited Bahamra again January 23d, and baptized five children. Communion was held at Latakia, Sabbath, June 13th. About eighty persons communed. Thirteen joined by profession. During the summer months Mr. Stewart visited Gunaimia three times; once in company with Rev. J. B. Dodds, of Suadia. We began to build a house there during the summer for the use of our teacher, but were stopped by the local government. Mr. Stewart also visited and preached twice at Jendairia during the year. Communion was again held at Latakia November 28th. There were no accessions, but a number of young persons were taken under Mr. Stewart's care for further instruction. In all there have been four communions held during the year, and there has been an accession of twenty native communicants. . . .

The record of school and other work done by our native employees in the outstations has been as follows: A Bible reader has been stationed at Gunaimia, who holds regular Sabbath services and meets with the people, as occasion offers, during the week for religious instruction, but we have not been permitted to carry on any school work there.

A Bible reader is also stationed at Bahamra, who visits the surrounding villages during the week, and conducts the Sabbath services there. Licentiate Salim Saleh has preached at Jendairia when not employed in visiting other parts of the field. The school at Bizzak has been kept open, up to within a month past, when the

teacher was transferred to Melky to open a new school there; and for the lack of a suitable teacher, the Bizzak school is closed temporarily. The school in Soda was re-opened about July 1st, and has a good attendance of both boys and girls. The Tartoos school has been open all the year, and is under the care of Licentiate Yacob Juraidiny, assisted by two other teachers, one of whom is his daughter. Besides the school work there the licentiate preaches every Sabbath, and a Sabbath School is held regularly, with an attendance of about 55 persons. Preaching services have been held in Latakia twice every Sabbath, Rev. J. S. Stewart preaching in the forenoon and Licentiate S. Haddad in the afternoon, except during the summer vacation, when the licentiate preached twice a day. In addition to the preaching services, the Sabbath School, under the superintendence of Miss Wylie, has studied the International Series of lessons, and has been well attended, attendance averaging 225. The Young Men's C. E. Society, whose meetings had been discontinued for over a year, has again been organized, and meets every Sabbath evening, and has very interesting and profitable meetings. The mid-week prayer-meeting is also held regularly, and is well attended. The Latakia girls' school, under the charge of Miss Wylie, reports 50 boarding and 96 day pupils. Six teachers are employed — one male and five female. Religious teaching has, as in past years, been the chief feature of the work. Morning and evening worship has been regularly conducted, and the religious exercises of the Sabbath have been carefully observed. There is a Junior C. E. Society of 18 members in connection with the school. Four of the girls united with the church during the year. A meeting of the teachers for the study of the Sabbath School lesson is held in Miss Wylie's parlor every Wednes-

day evening, at the close of which Mrs. Balph spends some time training the teachers in singing. A Bible lesson is given every Thursday afternoon to the mothers of the girls in the boarding school, who come at that time to visit their daughters. The boys' school, under the care of Rev. J. S. Stewart, has an attendance of 39 boarding and 125 day pupils, and employs five teachers, besides one-half of the time of Licentiate Salim Haddad. The course of instruction is the same as in the girls' school; the same prominence being given to religious instruction and training. Mr. Stewart has taught two classes in English during the greater part of the year. He has also taught a class in the Testimony every Sabbath afternoon. Five of the boys united with the church during the year.

The medical work has been carried on as heretofore. One hundred and fifty clinics have been held, with an attendance ranging from 20 to 60 persons. A number of villages have been visited, some of them several times. Religious services have been held at every clinic, and in every way possible we have attempted to make this branch of the work a means to the great end — that of presenting the gospel to men. The hospital, which was opened just a short time prior to the beginning of the year covered in this report, has been a most efficient aid in carrying on the medical work. This work has been under the charge of Miss W. A. Dodds, who has acted as matron and nurse, and has taken charge of the accounts connected therewith. The native help employed is a cook and two nurses, one of whom is a Bible reader, and gives a part of her time to outside work. Worship is held every morning and evening, and religious instruction and conversation is carried on whenever practicable. Number of patients treated in hospital during year, 80; cash from patients, about \$36.

SUMMARY OF MEDICAL WORK FOR YEAR.

Number of dispensary patients treated.....	2,000
Number visited at their homes...	600
Number hospital patients treated	80
Number of visits to out patients.	980
Number prescriptions filled.....	6,000
Cash receipts for visits and medicine	6,512.14 piasters.
This amount equals.....	\$232.58

No. boys in boarding school...	39
“ girls “ “	50
“ boys in day schools.....	205
“ girls in “ “	120
S. S. collections.....	322.12 piasters.
Church collections.....	1,530.33 “
C. E. Society collections...158.35 “	
Donations native members..	381.20 “

J. M. BALPH.

SUADIA, SYRIA.—In the past year the Lord has shown His mercy to the native brethren and to our mission circle, and has been favorable to the work.

Miss Cunningham is on furlough at home. Her place has been filled to this date, March 8th, by Miss Edgar, who left March 10th for Latakia.

J. Boggs Dodds and his family continue in the work. Our chief work, the preaching of the Word, has been carried on as heretofore, with the addition of a woman Bible reader to our evangelistic force. The regular church service consists of Sabbath School and sermon on Sabbath morning and a prayer-meeting in the afternoon. In September, a licentiate living here, Ibrahim Jokki, resigned his place as a teacher in our school. Before this year he had preached part of the time in Suadia. Now he is paid three Turkish dollars each Sabbath that he preaches. The resident missionary-pastor has preached every Sabbath during the year if present in Suadia. The licentiate is now keeping a small shop and preaches but rarely. The more capable of the brethren occupy the chair in the prayer-meetings, both on Sabbath afternoons and Thursday afternoons. We see growth in their ability to lead and to pray. One marked feature is that they pray with less Oriental flourish, and with more directness, and for more specific petitions. There is also a notable change in their confessions of sin — they acknowledge the sins of the Orient for which the curse of God rests upon the land. All

STATISTICS.

Number of communicants.....	174
Missionaries	8
Native	
Latakia	59
Gunaimia.....	55
Bahamra	27
Jendairia	12
Inzik	6
Tartoos	7
Number of baptisms	19
Death baptized child.....	1
Increase of communicants.....	23
Missionary.....	1
Native.....	22
By profession.....	20
Restored	2
Decrease	22
Number of Sabbath Schools.....	2
Average attendance.....	275
Number of employees.....	24
Licentiates.....	3
Teachers, male.....	6
“ female....	5
Keeper of bookstore..	1
Bible readers	2
School servants	5
Pharmacist	1
Hospital servant.....	1
Number of schools.....	8
Boys' boarding schools	1
Girls' “ “	1
Day schools.....	6
Boys' day schools.....	4
Girls' “ “	2

things considered, their contributions are better than they were last year. They have to contend with an enormous rise in the price of bread. It has been a very severe year.

It was arranged that Rev. J. S. Stewart would assist at our communion on April 3d, but owing to his sudden departure for America, the pastor was left alone to conduct it. This was done at the time appointed, with very happy results. Three were admitted by examination—a son of our Bible reader, his niece also, a Fellahe girl, and an Armenian girl; the last two were baptized. Seventeen sat down at the table. Ibrahim Jokki's wife and daughter were restrained for their long continued neglect of ordinances and for contempt of the authority of the Church.

Our Bible readers have done good work. During the year the woman visited 249 houses through the valley and read the Word to 1,450 persons—Moslems, Greeks and Fellaheen, the latter showing much more willingness to hear the Gospel than any others. The meeting for women, held every Tuesday afternoon, has usually had an attendance of ten to twenty, who gave good attention to the Bible lessons. One young married woman has come very regularly for a lesson in reading. Her great desire is to be able to read the Gospel. She has persevered amidst the laughter and taunts of her neighbors. After Miss Edgar left, Mrs. Myrta May Dodds took charge of this woman's meeting, having an average attendance of 34. They are mostly Fellaheen—a few Greeks. The man employed as Bible reader read and spoke to 3,148 persons—Jews, Moslems, Greeks and Armenians, and Fellaheen. As before, the latter are the most ready to hear the Word. As heretofore, he has been very diligent. The harvest is not yet, but a growing unrest among the people as to the old superstitions being overthrown by

the Gospel, and a decided breaking away from Antichrist, shows us that the heaven works.

Our school work has been conducted along the usual lines. There are more applications for places in the boarding schools than we can supply. The work of the girls' boarding school which, during this year, from April 1st, 1897, has been under the care of Miss Edgar, has been carried on as usual. During the spring two or three of the pupils left. Two others did not return after the summer vacation, but at the opening of the school in October, there were applicants to fill all the vacant places, and a number applying later had to be refused. There are now present 9 Fellaheen, 5 Armenians and 3 Greeks. The morning sessions of the school have been spent in study and recitations. The afternoon in sewing, knitting and recitation of Psalms and Bible verses. The attendance of the day school has been very small during the year. Miss Edgar also took charge of the classes in the boys' school during the school hours throughout the winter, chiefly because that she, being the author of the course of study now in use in Latakia, could most readily introduce the same course of work here. We have done this in order that pupils from here may have no difficulty in continuing the higher studies of the same course there, if they wish to do so. We do not expect to keep any pupil longer than four years—the course covers eight years' work.

Only one teacher, Mahiel Latoof, has been employed in the boys' school this year. Efforts to secure a suitable teacher for the missionaries here, and one who would also take some classes in the schools, have been of no avail; chiefly because Suadia is not an inviting place to a capable man. There have been in the boys' boarding school 2 Greeks, 5 Armenians and 20 Fellaheen—27 in all.

We have introduced this last year the principle that no employee may draw wages for time during which he is not actually at work. This has been resented in only one case, that of Ibrahim Jokki, and we hope to see good results from this plan. We have successfully done away with vacations at the time of the native religious festivals, such as Christmas, Easter, etc. It is especially gratifying that, more than ever before, the year has been marked by many coming to the pastor's home for the purpose of distinctively religious talk as to our evangelistic customs and teachings.

Mr. Horace Lee Washington, U. S. Consul at Alexandretta, near us, is worthy of special mention, as giving a decidedly moral and also official support to our work here. . . .

STATISTICS.

1. Communicants	27
Missionaries	3
Natives	24
2. Baptisms—1 native child ;	
2 adults	3
3. Deaths	0
4. Increase—by examination 1 ;	
by examination and bap-	
tism 2	3
5. Decrease—by certificate	1
6. Employees	8
Teachers—boys' school, 1 ;	
girls' school, 1 ; mission-	
aries', 1	3
Bible Readers—1 man ; 1	
woman	2
School servants	3
Licentiate	1
7. Schools—1 boarding and day	
for boys	2
1 boarding and day for	
girls	
8. Pupils in boys' schools and	
girls' schools	81
Day—boys, 27 ; girls, 10	
Boarders—boys, 27 ; girls, 17.	

9. Sabbath schools	1
Pupils' average attendance . . .	60
Teachers	6
10. Collections :	
Congregation, sent to China	
Mission	646.15 piasters.
Sabbath School, sent to Jews'	
Mission, Phila.	406.25 "
From missionaries	3,162.20 "
Equals	\$150.50
	J. BOGGS DODDS.

MERSINA, ASIA MINOR.—The most memorable event that we have to report, with sorrow, in the happenings of this past year, is the death of Dr. David Metheny, the founder of the Tarsus Mission, who entered the heavenly rest June 4, 1897. With reference to the removal of this eminent man of God, we feel like employing the words of Elisha in regard to the translation of Elijah: "My Father, my father; the chariot of Israel and the horsemen thereof." The death of Dr. Metheny was soon followed by the removal of his family to America. The removal of Mrs. Metheny to America necessitated the discontinuance of a very important branch of mission work, house-to-house work among the women, which had been very faithfully carried on by her.

The place made vacant by the resignation of Miss Jennie B. Dodds, who had been in charge of the boys' school, has been very ably filled by Miss Lizzie McNaughton, who came to Mersina about the close of September. We believe that the work could not have received more disinterested attention, or have been more efficiently performed. We can only regret the disadvantageous circumstances under which devoted service has had to be rendered. The number of boys under Miss McNaughton's care in the boarding school has been 39. Miss Sterrett's work in the girls' school has been as painstaking as ever. . . . The day schools have been small, owing to

inducements offered in other schools, maintained by people of the other various religions, with which we cannot compete successfully with our limited means, though the education our schools afford is in reality superior to that obtained in any of the other schools. The boys' and girls' day schools have numbered 16 pupils each in Mersina. The Tarsus school numbers 13, all boys, all sons of nominal Christians. This school, which is taught by Mallim Yusef Libnany, would be very much larger were it not for the extremely hard times which have compelled many of our poor friends to send their children out to the villages to earn their bread.

The total number of our pupils is 116—boys 68, girls 48.

The main work of Mallim Yusef, of Tarsus, has been evangelistic. For a great part of the year he worked among the Fellabeen in the suburbs of Tarsus, and in villages near to Tarsus, but since the beginning of January his work has been for the most part among a humble class of nominal Christians, who came originally from the region of Mardin. These people are of a nice teachable disposition, but so poor that they can scarcely be said to have where to lay their head, and none of them can read. Mallim Yusef has held three meetings a week besides two on Sabbath for them. The size of the gathering varies from 30 to 80. There are seldom ever less than 40 in a meeting. The largest gatherings are always on the occasion of a missionary's visit. The services are rather informal, the only exercises are praying and reading the Scriptures, as no one can sing. When a missionary is present the singing of psalms is added to the usual exercises. It will be remembered that this Yusef entered as a pupil with Mr. Lyde in 1855; has been 38 years a laborer in the mission work, and was one of those who had the advantage of a special training in theology

under the late Dr. Beattie. Bonds and imprisonments, scourgings and revilings have also been used of God, as we believe, to make him peculiarly fitted for his work.

In view of a communion to be held in Tarsus Sabbath, April 10th, a considerable number have been seeking admission to the church, and two young men have already been received after passing a very creditable examination. A communion was held in Mersina January 9th, at which our brother, Rev. Henry Easson, assisted. Out of many who sought admittance to the church only six were received, one also came certified from Latakia congregation. This makes an increase of 9 on the roll. This makes the number of names at present on the roll 41, besides the missionaries. Two children have been baptized during the year. Thirty-eight persons, including the missionaries, sat down together at the Lord's Table in Mersina January 9th.

Dr. S. A. S. Metheny's hands have been very full of work. He has held clinics three times a week, seeing an average of forty patients at a clinic. His visits to the sick average four a day. He has performed twelve surgical operations. His cash receipts amount to three thousand eight hundred and six piasters. They would have amounted to much more had it not been for the unusually impoverished condition of the country. Conditions were scarcely worse among the lower classes, even in the famine year. If it were in place here to speak of private charities, we could tell of many families and individuals whom the doctor has kept alive during the past trying winter. There was a very touching incident in connection with his work which might properly have been recorded in the last year's report, but came so near to the time we are expected to cover in this that we venture to refer to it here. A poor man, a stevedore on the steamers that visit

this port, and one who had become feeble-minded in consequence of a fall through a hatchway, came to the doctor in regard to a little child a few days old, which was apparently bleeding to death. The doctor found that the parents were in such straits that they had been unable to provide clothing for their little one. Of course the doctor soon found clothing for it, and we suppose Mrs. Metheny knew from where the garments came. Dr. Metheny's father wept, when the incident was related to him, and gave his son a dollar to help the poor people. By an accident two dollars came into the man's hands instead of one. He came the next morning to report the death of his child, and to return the extra dollar which he had received by mistake. He had gone out and buried the child with his own hands, carrying the dead baby over one shoulder and the grave-digging tools over the other. The physician who had the case first, though he had done nothing to save the child's life, had not only insisted on having his fee, but actually compelled the poor man to go out and beg small sums from one and another until the required sum was reached. Dr. Metheny does not lose sight of the fact that he is a missionary physician, but always seizes the opportunity when visiting the sick to speak to the interested people, who congregate in the houses, of the great salvation. We all regret very much that this unhealthy climate has made such inroads on Dr. Metheny's health as to render a temporary absence from the field necessary.

Mallim Gebra Lattoof, who assists Dr. Metheny in the medical work of the Mission, acts as our business agent as well, and is also a very earnest and capable helper in evangelistic work. There are 13 native helpers in all, among whom are 4 male teachers, 2 female, and 2 evangelists. Of the one evangelist we have already spoken. The other is Simaan Muchloof, a young

man, earnest and pious—not well educated, and not very gifted in any respect; but still a man who shows a measure of improvement continually. He worked among his own people, the Fellaheen, previous to this year exclusively in the Tarsus villages; but during this past winter he has done a lot of work in Adana.

Rev. R. J. Dodds returned to the field with his family the beginning of November. He has been attending to ministerial duties—preaching, visiting, etc., ever since.

The audiences at church and prayer-meetings have been encouraging in point of numbers. They have been large and attentive. But the most encouraging feature of the work here, perhaps, has been our meetings for religious services in various houses in town, wherever we have been invited. This began just after the week of prayer, and still continues. When the pastor was absent assisting at the communion at Antioch, the work went on in Mersina without the slightest abatement in interest; nor have his frequent absences in Tarsus produced the slightest ripple in the Mersina work. The meetings are held mostly in the shanties of the poor. They have been held three or four times a week. The audiences have varied from thirty-five to ninety. Ordinarily from sixty to seventy are present. One of the unmistakable and pleasant reflex benefits resulting from these meetings, spoken of with extreme satisfaction by several of the brethren, is the harmony and brotherly love produced among ourselves.

We feel that it would not be right to close our report without reference to poor Mirriam Sophia Ibrahim, our sister in ecclesiastical bonds, who is still detained a prisoner by the Moslems in Constantinople. So far as we can learn, she remains faithful to Christ. We cannot communicate with her, nor hear from her directly, but we hear from her indirectly, and she always says

that her letters are written in tears. She has certainly a claim on the sympathy and prayers of the whole Church.

Finally, in the face of many difficulties, amid manifold discouragements, feeling that our work is carried on under great disadvantages, and overwhelmed with a sense of our own great unworthiness, we still thank God and take courage.

R. J. DODDS, *Pres.*

EVADNA M. STERRETT, *Cor. Sec.*

EXTRACTS FROM CENTRAL BOARD REPORT.

We are glad to be able to state that our work in all departments is in a prosperous condition. The only drawback has been lack of funds. We call the attention of Synod to the necessity for taking steps to secure a more liberal support of the different Missions entrusted to our care, if we are to carry on the work on the scale on which it is now conducted.

DOMESTIC MISSION.—Mr. C. McLeod Smith continued to labor in Chicago to the opening of the Seminary, when Rev. J. M. Wylie again took up the work. The congregation now numbers 40, an accession of eleven during the year. The contributions amounted to about \$500. The attendance at Sabbath School was 60 and at the Y. P. Society 20. The hall where services are held is on the south side of the city, the majority of the members living within a convenient distance. A church building is needed.

The congregation of Denver numbers 50, Sabbath School 100, three-fifths of whom are mission pupils, and the Y. P. Society 25. The finances are in good condition, and the prospects for growth are reasonably encouraging.

Mr. Benaugh continued to labor in Mansfield, O., until the close of March, when he resigned to obtain needed rest. During the summer he was unable to con-

tinue his work for several weeks on account of sickness, but secured supplies, so that the congregation had regular preaching. . . The congregation numbers 51, Sabbath School about 45 and Y. P. Society 20.

At our meeting on September 15th, Rev. R. J. Dodds resigned St. Louis congregation to accept the appointment of the Foreign Board to Mersina. Rev. G. P. Raitt labored there in October and Rev. J. C. K. Faris in November. Since then the Board has made no appointments, as the congregation had accumulated a debt for preaching, which it wished to pay. . . The membership is about 50.

Rev. W. C. Paden continues to labor in Wahoo to the entire satisfaction of the congregation. There are 49 members, and the Sabbath School has an attendance of 51 and the Y. P. Society of 15.

Dr. McClurkin is still in charge of Topeka congregation, laboring with acceptance. The membership is 49 and attendance at Sabbath School is 67.

Kansas City, Seattle and Kent, Monongahela and McKeesport still receive supplements from the Board. That to Washington congregation expired on the last day of June.

We were able to pay only 50 per cent. of the amount appropriated by Synod to the different Presbyteries.

Treasury overdrawn, \$179.26.

SOUTHERN MISSION.—At the advice of the Selma Board of Health the opening of the school was deferred two weeks. After it had been in operation a short time yellow fever broke out in the city, so that it was necessary to close again. Nearly four weeks of time was lost. This was partly made up by giving only two days' vacation in the holidays. . . . The attendance averaged 355, and the total receipts from the school were \$650.60. The amount on hand is \$169.67. . . .

The condition of the congregation is

about as last year. The Lord's Supper was dispensed twice. The membership is about 126. The finances are in good shape.

Notwithstanding the satisfactory condition of this Mission, it has not received the support it deserves.

The treasury is overdrawn \$471.91.

INDIAN MISSION.—“The work in this Mission has been carried on in the same line as has proved so successful in the past.” . . . Miss Alice Carithers has been appointed field matron. She will visit Indian families within a radius of about twenty miles, instruct them in religious and other duties, and endeavor to elevate the home-life. This change necessitates the employment of another to take her place in the school. Miss Carithers writes that “the work of all employed at the Mission has been painstaking, conscientious and faithful. The school was filled without difficulty and crowded throughout the year; 55 were enrolled, but 50 were the most in the school at any one time.”

Summary of Cache Creek Mission:

Total enrollment.....	55
Total days' attendance.....	14,396
Questions committed in Shorter Catechism.....	1,701
Bible verses committed.....	6,994
Largest number of verses committed by one pupil.....	528
Penny collections.....	\$49.00

Whole school read in the Bible from Isa. 2 to 1 Pet. Room B also read the entire New Testament and Gospel by John three times. The entire Testimony was voiced by the school.

By appointment of the Board the Rev. C. D. Trumbull visited the Mission and assisted at the communion on the 2d Sabbath of April. “Preaching services,” he writes, “were held four days as in our organized congregations. About 250 Indians, who had come from 3 to 30 miles,

were camped around the mission premises and remained through all the services. The most of these were in attendance at every service. Every seat in the church was occupied. Part of the time some were seated on the floor. The adults were quiet and orderly, and quite a number of them were evidently very much impressed. There were 74 communicants, of whom 50 were Indians.” Twenty-one united with the church, two of whom were whites from the Oklahoma colony. Seven Indian children were baptized. Of these Indian converts, Mr. Carithers writes: “Their progress in past years has been quite good. None of their number during the year have fallen into sins that required any discipline. Any inclination towards a wrong action was easily checked by a single word of warning. There has been a tendency on the part of the church members to go to work, and also to add to the conveniences in and around the home, to lighten the burdens of the women, and in many ways to bring the home-life more in accord with the Bible rule. The attendance at services throughout the year has been good.” These have been kept up regularly at Lime Creek, 12 miles distant, and at the Mission.

Needed repairs were made on the buildings this year. Two new ones were erected, one for laundry and other purposes at the Mission, and a small portable one at Lime Creek on land belonging to an Indian, and intended for a lodging house for the one who preaches there.

The Mission has been encouraged and helped by kind friends who visited it, and by congregations, societies and individuals in various parts of the Church, who have forwarded for its use articles which were much needed, thus helping the work and lightening the burden of those whose strength was being taxed.

The Women's Presbyterial Mission Society still continues to manifest a deep in-

terest in this Mission. Not only has it paid the salary of Mr. Carithers from the first, but in addition that of Miss Speer. As the surplus in the hands of its treasurer has become exhausted, it feels unable to do more than its original proposition calls for; so that hereafter all the expense for carrying on the work, with the exception of the missionary's salary, will be borne by the Board.

Mr. Carithers expects to visit the church during the summer. The work will go on as usual, Mr. J. K. Robb, licentiate, taking his place during his absence.

Balance in the treasury, \$984.61.

CHINESE MISSION.—At our meeting, June 21st, Mr. Wilson resigned as superintendent, and Mrs. Johnston was appointed in his place. She has proved herself well-fitted for the position, and under her supervision the Mission has prospered. . . . Lu-Yan acts as interpreter. The number of pupils enrolled was 42. Total nights of teaching, 197. Mrs. Johnston writes that the pupils have "made much advancement, both in secular and religious education. They are kind, well-behaved, industrious and orderly young men. They were loyal to the school, and faithful in the performance of all religious services. Prayer-meetings and all Sabbath services are well attended." Number of Chinese church members is 25. During the year 11 were baptized. Rev. W. R. Johnston preached regularly at the Mission and, unaided, dispensed the communion. As a recognition of unrequited services, the Board appropriated \$150 out of the Mission funds. . .

Balance in the treasury, \$1,278.99.

JEWISH MISSIONS.—We have carried out the directions of Synod in reference to the Missions in Philadelphia and Cincinnati, forwarding the moneys to the Treasurer as needed.

Balance in treasury, \$329.96.

J. W. SPROULL, *Chairman.*

WINCHESTER, KAN.—Some friend has sent us a newspaper, from which we take the following items:

The R. P. congregation of Winchester held its annual business meeting on Friday, December 31st, 1897.

In a congregation of nearly seventy families, with a membership of 200 persons, although remarkably compact and free from divisive influences, it is almost impracticable for so many to visit one another socially each year. But all may enjoy the opportunity of social fellowship and friendly intercourse at these annual public gatherings. . . .

At the hour for business J. K. O'Neil, chairman of the congregation for the past year, called the meeting to order.

A. M. Mitchell was elected chairman for the ensuing year, and J. W. Carson was re-elected clerk.

J. R. Smith, treasurer of the board of deacons, read a report that showed the finances to be in a healthy condition, notwithstanding the stringency of the past few years.

Attention was called to the fact that at the recent visit of Dr. Lockwood, State Agent of the American Bible Society, the congregation had contributed a sufficient sum, \$30, to entitle it to another life member of that association, and J. W. Carson was chosen for this honor.

It was resolved by a hearty vote to celebrate the thirtieth anniversary of the organization of the congregation on the 7th of September next, and a general committee was appointed to make arrangements. A motion was passed inviting the R. P. Presbytery of Kansas to meet with the services of the occasion. It was found upon inquiry that only four members are now living in connection with the congregation who were present at its organization, viz., Mr. and Mrs. R. B. Cathcart, Mrs. McIntyre and Thomas Fulton.

MONOGRAPHS.

IMPORTANT DECISIONS OF THE SYNOD OF 1898.

SYRIAN PRESBYTERY.

The Syrian Mission is the term applied to the organization, as a missionary association, of the missionaries in the Syrian field. It has a constitution and by-laws and, under the Board of Foreign Missions, has to do with the educational work, the expenditures of mission funds and the estimates for work. Its sphere is thus recognized in the following action of Synod in 1895:

“The missionary organizations at present existing, or that may hereafter be formed, shall make the estimates of amounts of money required for carrying on their work in their respective fields, attend to the expenditure of all moneys received from this country, and have charge of the schools.” (Minutes, p. 185.)

For judicial purposes, as far back as 1874, the following action was taken by Synod:

“That the ministers and elders of our Church in Syria be constituted a Commission to act in all matters that may come before them, and that as such they shall annually report to this Synod. In their meeting Mr. Beattie, the senior missionary, shall preside as Moderator, and that from and after that time they shall elect their own officers.”

In accordance with this edict of Synod, the Syrian Commission was duly constituted November 1st, 1874, and Rev. Joseph Beattie was the Moderator and Rev. Henry Easson, Clerk.

In the year 1895, however, the Board of Foreign Missions said in its annual report to Synod: “It is the opinion of the Board that the time has come when what is known as the Syrian Commission should be formally dissolved, and the ministers and elders

in Syria, Asia Minor and Cyprus organized into a Presbytery. The old Commission exists only in name, and cases are constantly arising in the fields that call for judicial deliberation and action. We recommend the appointment of a special committee to consider this question and report at this meeting. The main point to be determined is the respective powers of that Court and the missionary organizations. Everything must be so carefully adjusted and so clearly defined as to prevent friction or misunderstanding.”

There had been organized in 1890, in Syria, three congregations with native ruling elders. The action of Synod in 1895 thereupon was as follows:

“1. That the Syrian Commission be dissolved, and a Presbytery be organized, to be called the Syrian Presbytery. 2. That the Presbytery shall include Syria, Asia Minor and Cyprus, and shall consist of all our ordained missionaries in those countries and an elder from each native congregation. 3. That in case a ministerial member of the Board of Foreign Missions makes a visit to the field this summer, or, in case there be no representative from America, Dr. D. Metheny, our senior missionary, be appointed to constitute the Presbytery with prayer at such time and in such place as will suit the convenience of the parties.” Item 4 has been already quoted.

Dr. Metheny constituted the Presbytery at Mersina, November 14, 1895. He did not notify the elders from each native congregation of the time and place of meeting. Of this meeting the Clerk, Rev. J. Boggs Dodds, says: “There were three American ministers present but no elder to represent any of the native congregations.” The Presbytery, thus organized, adjourned to meet in Latakia, in November, 1896. At

the time of this meeting, Dr. Metheny, the Moderator, was physically unable to attend. Rev. J. S. Stewart and Rev. Henry Easson declined to attend, because the Presbytery's powers and sphere had not been stated; so the Rev. J. Boggs Dodds was the only Presbyter present, and the Presbytery became disorganized because it failed to meet at the time and place specified.

The Board of Foreign Missions then said in 1897 in their report to Synod:

"The intention of the Board in asking for a Presbytery seems to have been misunderstood. What we wanted was simply a Mission Presbytery, to take the place of the old Commission that had long ago ceased to hold regular meetings, and only came together when directed to do so for some specified purpose. There was no Court in which converts could appeal from decisions of sessions, however unjust. The native elders had no voice in the management of Church affairs outside of their own congregations. For these, among other reasons, it was felt that there should be a Presbytery of which all the ordained ministers will be *ex officio* members, and in which each congregation would be represented and would have an opportunity of introducing and discussing questions of general interest to the native Church. The Board did not have in view a Presbytery in which the missionaries would be amenable to discipline, and into which a native member could drag them at pleasure for any and every fancied grievance. There is a division of opinion on the field, not as to the value of such a Court, but as to the extent of its powers, and consequently no meeting was held last year. The Board, therefore, asks Synod to replace the names of the missionaries on the roll of their respective Presbyteries, and appoint a committee to consider the question of a Mission Presbytery and report at next meeting."

Your committee recommend:

1. That the names of the ordained ministers in the Syrian Presbytery, thus disorganized, be re-transferred to the roll of their respective home Presbyteries. 2. That these ordained ministers, with Ruling Elder James M. Balph, be made a Commission of Synod, to meet at Latakia prior to April 1, 1899, at the call of Rev. Henry Easson, and by him to be constituted a Commission of Synod. To this Commission shall belong the duty of hearing and determining, under the Synod, whatever matters may relate to the government of the congregations and mission stations of this Church in the Syrian, Cilician and Cyprus fields. This Commission shall choose its own officers, shall meet at least once a year, and report its proceedings annually to Synod. The necessary traveling expenses of missionaries attending the meetings of the Commission are to be paid from mission funds.

D. B. WILLSON,
DAVID McALLISTER,
W. M. GLASGOW,
JOHN AIKEN,
JOHN T. MORTON,
Committee.

The foregoing report was the unanimous decision of Synod.

BAPTISM OF CONVERTS.

This question does not relate to a new matter but to a change. The Mission in Syria dates back 42 years. Our early missionaries met the question of rebaptism of converts from corrupt Christian sects. Other missionaries had met the question. The United Presbyterians in Egypt do not rebaptize their converts. The Presbyterian missionaries do not. The Congregational missionaries for a time had different procedures at first among themselves. The venerable Dr. Barnum at Harpoot says: "When I came to this country in the spring of 1858, this question was much

agitated. The missionaries at Mosul, Diarbekir and Yozzet argued strongly in favor of it, while all the rest, so far as I now remember, including such veterans as Drs. Dwight, Goodell, Hamlin, the Blisses, etc., opposed anything like compulsion. The majority of the latter class were opposed to rebaptism upon principle, while a few would recommend it to the candidate, at the same time leaving it to his own conscience. Such missionaries put the matter before candidates, explaining the nature of the ordinance, and baptizing those who were persuaded, while others were received on their old baptism." For many years the Congregational missionaries have not rebaptized converts from corrupt Christian sects. The Presbyterian Church in the United States, which formerly required the rebaptism of converts from the Roman Catholic Church, now leaves the session to decide in the several cases. Our own Church has not reversed her action of requiring converts from the Papal Church to be rebaptized, and reaffirmed it in 1881 in a question from the Syrian Commission. It then decided that converts from the Roman Catholics were to be rebaptized, when certain Greeks had been received without baptism, who were, as afterwards ascertained, members of the Roman Catholic Church. (Minutes 1881, pp. 251, 265.) The course of our early missionaries and of the fathers of our Church and the Foreign Mission Board was not taken without thought. They drew a line between Papal sects and other corrupt Christian sects, in the crowning impiety of Rome in claiming infallibility for a mere man and making him head of the Church. They were not insensible of the corruptions of the other sects, to be renounced by any converts making a profession in our Church. Your committee has given attention to the exhibition of the corruptions of the Greek Church by Rev. J. Boggs Dodds, but we

cannot recommend any change in the course of our foreign missionaries in not requiring of Greek converts rebaptism.

D. B. WILLSON,
DAVID McALLISTER,
W. M. GLASGOW,
JOHN AIKEN,
JOHN T. MORTON.

The foregoing report was the unanimous decision of Synod.

YOUNG PEOPLE'S MOVEMENT.

A special committee, of which Prof. R. J. George was chairman, presenting the following report, which, after only a little discussion, was adopted with scarcely a dissenting voice:

The special committee to which was referred the memorial from the session of Winchester, and also a communication from the Young People's Christian Association of Winchester, would respectfully report:

The memorial from the session of Winchester congregation after reciting the advantages to be derived from the formation of a denominational society, and pointing out the evil tendencies and results of the identification of our youth with the organizations not under the control of the Church or in harmony with its teachings and forms of worship, says, "We therefore respectfully memorialize the Synod to take some suitable action touching the organization and ingathering of the young people of our Church into a society, under the Church's influence and care."

The petition from the Young People's Association is of the same general import, with the added request that "if such an organization be formed the term *Covenanter* be embodied in its name."

Your committee are united in the belief that the denominational society is the ideal young people's society, and if our young people were without organization they

would recommend the formation of such a society. But Synod having failed to take direction of the young people's movement until societies of various kinds have been formed in our congregations, it is deemed inexpedient to seek to produce uniformity in the local societies by the exercise of synodical authority. But while we may not have uniformity, it is still possible to secure unity. To this end we make the following recommendations:

1. That the young people's societies in all our congregations are under the immediate control of the sessions; that it be left to the sessions to determine in their wisdom the name, form of organization, services and relations of these societies; and that sessions be held responsible to the Presbyteries for the societies under their care.

2. That Presbyteries be recommended to seek to unite all the Covenanter young people within their bounds in a Covenanter Young People's Union which shall embrace all the various young people's societies in the congregations under their care, and shall also include the young people not connected with the societies and those living in congregations where no local societies exist.

3. That the sphere of Synod's standing committee on Sabbath Schools be enlarged so as to cover the Church's work in the care of her youth and that, hereafter, it be known as the Committee on Sabbath Schools and Young People's Societies.

DAY OF HUMILIATION.

The following extract is from the Report on the Signs of the Times presented by Rev. T. P. Robb:

God has risen out of His place to shake terribly the earth. He has plucked His hand out of His bosom, and He will not return it again until He hath brought forth judgment unto righteousness. Does He not speak so that we can hear His

tender, pleading voice, saying: "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Surely, if ever we were called upon to humble ourselves, it is now. Surely, if ever we were called to plead with God that He would take our nation close to Himself and make it not only great but good, it is now, when He seems about "to go and take Him a nation from the midst of another nation, by temptation, by signs, and by wonders, and by war." And if our nation is to be used in the providence of God, for the deliverance of the oppressed and the liberation of the lawful captive, our nation needs the baptism that can only come from on high. Our most profound sense of justice demands the release of Cuba from a debasing and oppressive and tyrannical power. But we stand astonished and silent before the terrible fact that already the appeal to war has been made. Our sons are on the field. Our homes are filled with indescribable dread of the future. And we know that the hand of a righteous God casts the shadow of the sword so that it falls on us. Nor can we forget that ours is a nation laden with iniquity, such iniquity as has called down God's sore visitations upon nations in the past; such iniquity as is solemnly rebuked in His word; iniquity that can escape punishment only by sincere repentance and reformation. And for this should we devoutly seek. "Pray for the peace of the city, for in peace thereof shall ye have peace."

We recommend:

1. That Thursday, June 23, 1898, be set apart as a day of fasting, humiliation and

prayer, and our people are directed to spend the day in contrition, humble, personal confession and earnest supplication to God on behalf of the nation.

2. That we most respectfully and earnestly memorialize the President of the United States, following the noble example of Abraham Lincoln in 1863, to proclaim a fast, and call upon all the citizens of this land in the name of Christ to observe a day of sincere and humble fasting and prayer.

WAR WITH SPAIN.

Rev. Dr. T. P. Stevenson, chairman of committee on this question, presented the following recommendations, which were adopted :

Resolved, That in the judgment of this Synod the war in which this nation is now engaged with the people and Government of Spain, is, on the part of the United States, a righteous war—a war which, in the dominant purpose of the nation, has been undertaken for the relief of the oppressed, for the rescue of thousands who are perishing from disease and starvation, and for the establishment of better government over a people who have long been prostrate under the heel of civil and spiritual despotism.

Resolved, That we rejoice in the indications of good results already wrought by the war in the elevation and purifying of the motives which actuate the nation, in moving to sacrifices which ennoble individual character, in leading to more general and more earnest prayer, and in deepening the nation's sense of her responsibility to God and her high calling among the nations.

Resolved, That we sympathize with those families whose sons have gone out in our armies, and that we recommend that in all our families and in all our sanctuaries continual supplication be made for the safety and success of our

soldiers and sailors, and for the success of any spiritual labors which may be carried on among them.

Resolved, That this is a fit hour in which to call upon our nation for repentance toward God, and faith and submission toward our Lord Jesus Christ who only has power upon the earth to forgive sins, and who, as the King of kings and Lord of lords, governs, judges, rewards and punishes all the nations of the earth according to their character and their deeds.

The following action was also taken in regard to the soldier's oath :

Resolved, That this Synod earnestly counsels any of the members under its care, who may enter the army or navy of the United States, to be careful to take no oath or obligation inconsistent with the recognized principles and testimony of the R. P. Church.

FROM THE VIEW POINT OF A COVENANTER BOY.

I had the pleasure of attending the Synod of the Reformed Presbyterian Church at Walton, N. Y., the first week in June. I was present at every session, and did not go to sleep once, though the speeches were often very dry and tiresome. The most interesting and helpful discussions were those relating to the missionary and reform work of the Church. These were lively enough to keep anyone awake. But what especially amused me, and evidently enlivened the proceedings for some of the grave and reverend members of the Court, was the decision reached by the "fathers and brethren" in regard to "our youth." A very kind invitation was received from the Young People's Union of the United Presbyterian Church to attend their convention at Saratoga in the summer. The reading of the paper was followed by some vigorous addresses for and against accepting the invitation, which occupied

attention till the hour for devotional exercises. It then became what was called "unfinished business." When the subject was called up again towards the close of Synod, Dr. D McAllister, after a few remarks, offered the following resolution:

"That Synod acknowledge the courteous invitation of the Young People's Christian Union of the United Presbyterian Church to our young people to attend their coming Convention at Saratoga and return thanks for the same, with the expression of the hope that the Convention will make its power felt in these critical times in a clear and emphatic testimony for the authority of the Saviour King and the supremacy of His law for national life."

Instead of adopting this resolution, a substitute was offered by Prof. R. J. George, D.D., declining to accept the invitation, but at the same time expressing the hope that the blessing of God might rest on the young people and their work. This motion prevailed by a vote of forty-six to thirty-seven.

The decision of Synod not to press the organization of the young people into a denominational society, but simply to recommend that Presbyteries gather existing congregational societies of various names into a union for co-operative service, was very gratifying to me and all the young people with whom I have had an opportunity of talking on the subject.

But we cannot understand why there is so much opposition on the part of ministers, whom we love and revere, to the inter-denominational features of the Christian Endeavor movement. It is manifestly unfair to urge the young people of the Covenanter Church to live within themselves, and thus lose the advantages that flow from intercourse and fellowship with other Christians.

To advise such a course is, first of all, contrary, as it seems to me, to the will of

Christ concerning His followers. The argument employed is that the young should not attend conventions and gatherings where instrumental music and songs of human composition are used in the worship of God, and for the reason that they might be led astray. That would be not only moral cowardice, but a deliberate refusal to meet the difficulties intended, as was pointed out at one of Synod's popular meetings, with a power and impressiveness not often equaled on the platform, for the developing of Christian character and the building up into Christian manhood. Christ says: "Let your light shine." The advocates of this seclusion policy say: "Hide your light." Christ says: "Ye are the salt of the earth," a figure that carries with it the idea of closest contact, but the advocates of the seclusion policy say: "Stay away from everything that is evil, so far that you cannot possibly exert any purifying influence on society." Such seclusion is, in my way of looking at things, not only inimical to our spiritual interests, but calculated to defeat the purpose for which God has given us a separate denominational existence. I read that the Saviour went into the Synagogue on the Sabbath, and it is said that it was His custom or habit to do so, although the services there must at that time have been very corrupt. During His earthly ministry He put Himself into contact with the avowed enemies of the truth, meeting them on their own ground, and we are to be His representatives in society. His teaching is to be our rule, and His earthly life is to be our model.

Further, the direct tendency of such advice is to break down the testimony of the Covenanter Church. The pastor of the congregation to which I belong almost invariably urges his people, before the observance of the Lord's Supper, to read over the Covenant of '71, and mark the ob-

ligations under which they have voluntarily laid themselves. One of its solemn engagements reads thus: "Believing the Church to be *one*, and that all the saints have communion with God and with one another in the same Covenant; believing, moreover, that schism and sectarianism are sinful in themselves, and inimical to true religion, and trusting that divisions shall cease, and the people of God become one Catholic Church over all the earth, we will pray and labor for the visible oneness of the Church of God in our own land and throughout the world on the basis of truth and scriptural order. Considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name, and to feel and act as one with all in every land who pursue this grand end. And as a means of securing this great result, we will, by dissemination and application of the principles of truth herein professed, and by cultivating and exercising Christian charity, labor to remove stumbling-blocks and to gather into one the scattered and divided friends of truth and righteousness." This same principle is embodied in the old Scottish Covenants. The young naturally conclude that, if this pledge is no longer in force, the one relating to the great work of foreign evangelization, and the other relating to our position of practical dissent from the religious defects of the United States Constitution, between which it lies, are no longer binding.

Everyone on coming into the fellowship of the Reformed Presbyterian Church is required to give in his adherence to the 2d Term of Ecclesiastical Communion, which is "an acknowledgment that the whole doctrine of the Westminster Confession of Faith, and the Catechisms, larger and shorter, are agreeable unto, and founded upon the scriptures." On reading over

the Confession, a part of this "whole doctrine" is found to be as follows: "The visible Church consists of all those throughout the world that profess the true religion," and that "saints by profession are bound to maintain a holy fellowship in the worship of God and in performing such other spiritual services as tend to their mutual edification" . . . "which communion, as God offereth opportunity, is to be extended to all those who in every place call upon the name of the Lord Jesus." When, therefore, young people are told to have no fellowship with other Christians, what can be more natural than for them to conclude that the acceptance of the Westminster Confession is an empty and meaningless formality? Nor can I see any flaw in this reasoning. There is something said, too, in our Testimony as to an approbation of the contendings of faithful witnesses. Everyone who has read the "Scots Worthies" will recall the name of James Durham and a quotation in that volume from the last book he wrote, "The Dying Man's Testament to the Church of Scotland; or, A Treatise Concerning Scandal," in which he advocates union with a fervor and catholicity unknown even in the nineteenth century. Among other important observations in regard to union, he says, "It may stand with some defects of worship, manner of government and rules that are necessary for good government in a church. It is likely that many things of that kind were defective in the church of Corinth, where the Sacrament was so dividedly administered, confusion in many things of worship, and some things still to be set in order; yet doth the apostle nowhere press union more than in his epistles to that church. . . . And if there be defects of that kind, it is union, and not division, that is to be looked upon as the commended means of redressing the same." Another well-

known name is that of Samuel Rutherford, a man whose one desire was "to be wholly in Christ and to be wholly Christ's," and yet he did not hesitate to take the distinguished prelate, Archbishop Usher, into his pulpit to preach to his people, as he did on the appropriate words, "A new commandment I give unto you that ye love one another." In Covenanter families the youthful James Renwick, who was the last to seal a testimony for Christ with his blood, is held before the children as worthy of imitation, and many of them bear his name. What does he say in his "Informatory Vindication"? He speaks of men who had in some measure complied with the demands of the Government as "brethren whom they love in the Lord and acknowledge to be ministers of His Church, and with whom they would not refuse occasional communion as brethren and Christians."

If these men truly represented the Reformation principles that all in the fellowship of our Church are expected to approve, what can the young think of ministers who to-day advocate the seclusion policy? I do not question for one moment the purity of their motives, but I believe, with many promising young people of my acquaintance, that they are following a course, the direct tendency of which is to break down the testimony which they are sworn to uphold.

Finally, it is a wrong done to the young to rob them of the benefits that flow from occasional fellowship with other Christians. I was at the Student Volunteer Convention at Cleveland, O., in February. I saw the pastor of 2d New York there, sitting on the platform every day with other Secretaries of Mission Boards. There were two Psalms sung perhaps five or six times during the conference, but there were also hymns of human composition sung, and a piano was used to lead in

the service of song, though the immense volume of voice prevented its being heard. What business had he to be there under the circumstances? Some of his people have told me that on returning home he talked for days of nothing but what he had learned there. What right has he to go to places where he can get a spiritual uplift that not only blesses himself but his congregation, if the young people can't go? I saw ministers at this meeting of Synod stand up and vote against accepting a courteous invitation to a convention because an instrument might be used in the services, and yet these same men go into churches where organs and uninspired hymns are used and speak their pieces from the pulpit, but say no word against what they believe to be impurity in the worship of God. "Our youth" think that the "fathers and brethren" should be consistent.

To-day the young people of our Church are in a strait betwixt two. Shall they exercise their own judgment in the matter of interdenominational fellowship and enjoy the growth in grace that is inseparably connected with it, or shall they listen to the advocates of the seclusion policy and die spiritually? BERT MACGOWAN.

A NEW GREEK REFORMER.

One of the preachers of the Orthodox Church recently made a remarkable confession to his audience. Speaking of the results of efforts outside the pale of the Church, he said: "We clergy are partly responsible for this, because we have not given the people the spiritual food they need and crave. We must do it or they will certainly turn to the heretics for it." A man has been preaching at Piræus during the autumn and winter, who, while still claiming to be a true son of the Church, yet presents views so truly evangelical that he is characterized as a heretic by the ecclesiastical party, who have tried to injure him. But

the people hear him with great interest, and maintain his right to speak and their right to listen. It is a great step in advance. This preacher openly declares that the Church must be purged from everything which is unscriptural. His views are clear on the need of regeneration and salvation through Christ's finished work. We shall watch the outcome of his course with great interest. He purchases scriptures from the Bible depot, and sells them to his audiences; also distributes gospel tracts. He does not use the church ritual in prayer, and the people stand in the open air, uncovered, during quite a long extempore prayer, an unusual thing for a street crowd. When the weather became cold they petitioned the mayor to give the use of a school-room for the service, but as these are now occupied by refugees, he and the ex-mayor became jointly responsible for the rent of a room till the school buildings should be free. They recognized that the people were in earnest, and that the thing was good in itself, the need of religious instruction being now felt.—*Star in the East.*

A REMARKABLE MOVEMENT.

For some time there has been a remarkable movement towards Protestantism from among the Roman Catholic clergy in France. It is said that more than 100 are actually impatient to shake off the yoke of Rome. A quiet and effective work has been done among those who have renounced their past faith. All cases of reported conversion have been dealt with in all fidelity; and while some have been found to be led by unworthy motives, many others have been accepted by the Reformed Church, and some ex-priests are already preaching the evangelical faith in different departments of France. One of the most notable cases is that of ex-Abbot Bourrier, who gives the following reasons for adhesion to the Reformed Church: "There I have found

the two great principles necessary to any Christian belief, the authority of the gospel, and justification through faith, as the only means of salvation. There I find the spiritual religion, the religion of the gospel, seized by the conscience; what Luther has so well called the conscience bound by the Word of God. Then I came to you, and soon I feel myself in a new country; I was no more an exile." A little monthly paper, entitled *Le Chrétien Français*, has been started as the organ of the ex-priests, and is edited by Pastor Bourrier.

PREPARING THE WAY.

A pathetic story that comes from China gives an illustration of how medical missions prepare the way for the advance of Christianity. A military graduate was successfully treated for a cataract at the mission hospital in Hankow. As he returned to his home forty-eight other blind men gathered about him, and begged him to lead them to the wonderful foreign doctor. So this strange procession of blind men, each holding on to the other's rope, walked for 250 miles to Hankow, and nearly all were cured. One, who could not be cured, received, while in the hospital, the better gift of spiritual healing.—*Ex.*

A BRIGHT FACE.

A Hindu trader in Kherwara market once asked Pema (an Indian Christian), "What medicine do you put on your face to make it shine so?" Pema answered, "I don't put anything on." "No; but what *do* you put on?" "Nothing. I don't put anything on." "Yes, you *do*. All you Christians do; I've seen it in Agra, and I've seen it in Ahmedabad and Surat, and I've seen it in Bombay." Pema laughed, and his happy face shone the more as he said: "Yes, I'll tell you the medicine; it is happiness of heart." "The external appearance of our people is so much more respectable than that of their heathen neighbors."

EDITORIAL NOTES.

—*OLIVE TREES* requests its readers to take notice of the date when their subscriptions expire, as indicated on the wrapper. Only a few are not paid to the end of the current year, but it is desirable that all subscriptions should be paid as the terms require. It will save expense and prevent mistakes.

—The present Moderator of the Synod of the Reformed Presbyterian Church in North America is Rev. W. Pollock Johnston, A. M., D. D., President of Geneva College, Beaver Falls, Pa.

—The Synod of 1898 closed its deliberations on Wednesday evening, the 8th of June. It was a very pleasant and profitable meeting. With a single exception there was nothing to disturb the harmony of its proceedings. On some points there was a wide divergency of views, but the discussions were conducted without any manifestation of unbrotherly feeling. An afternoon was devoted to the missionary work of the Church, when representatives of the Boards were heard and missionaries from the fields. Many hours were profitably spent in considering such important questions of the day as Temperance, Sabbath Observance, National Reform, Testimony-bearing, and the war with Spain. The reports on these subjects will appear in full in the Minutes of Synod, a copy of which ought to be in every family.

The sermon of the Retiring Moderator, Rev. T. P. Robb, was one of peculiar impressiveness and power. It was founded on the words of Moses: "Let Thy work appear unto Thy servants" (Psalm 90: 10). After a very happy introduction the work of the Lord was set forth, in well-chosen language and with effective illustration, as conducted according to a definite plan,

under competent control and through adopted instrumentalities: the truth, the living person whose life illustrates the truth, and the presence of the Holy Spirit who gives power to the truth and to its living witnesses. After a brief reference to this work as covering the whole period of earthly activity, and carried on in the midst of conflicts, Mr. Robb closed by indicating the special service to which God was calling the ministry and membership of the Reformed Presbyterian Church to-day:

1. To press the royal claims of the Lord Jesus Christ upon all nations, now as never before, and in the way we have been doing in the immediate past.

2. To keep up the work of missions both at home and abroad.

3. We must lose neither time nor opportunity to press the need of reform in society. Secrecy, intemperance, the social evil, etc., demand our attention. The conflict is of no ordinary or easy kind, and the duty seems doubly imperative upon us, because many to-day are entirely losing their voice on these great moral issues.

4. And to meet these great ends God calls us to a united and hearty support of the church training schools—the college and seminary.

Two very interesting popular meetings were held during Synod. One was in the interests of Sabbath Reform, and was addressed by brethren who are thoroughly

qualified to discuss such aspects of this great question as "The issue: work day or rest day;" "The Sunday Press," etc. The other was a conference in regard to the young people of the Church — "Their environment," "Their spiritual life," "Their sources of power," "What the 20th century demands of them," and "Our debt to them." The addresses on these timely themes were all delivered by young men who have only recently entered upon pastoral work, and aroused the enthusiasm of an audience that filled the auditorium and adjoining rooms to overflowing. These admirable addresses will be published in OLIVE TREES.

—We gather from reports presented to Synod and from other sources the following statistics, which may be relied upon as accurate:

There are 115 congregations, 119 ordained ministers, including three recently received from other denominations, and 27 licentiates, of whom five are Syrians connected with the foreign mission churches, 451 elders, 326 deacons, and 9,990 communicants — a net increase of 185 during the year. There are 11,665 teachers and pupils in the Sabbath Schools, and 2,705 belong to young people's societies. The contributions for all purposes amounted to \$162,950, or \$2,330 less than was reported twelve months ago.

—At the late meeting of Synod the following contributions were handed us for Foreign Missions:

Rev. Isaiah Faris.....	\$25.00
A Friend, Belle Center, O.....	6.00
J. G. McConnell.....	5.00
Miss Maggie McClaury.....	1.00
A Servant of Christ, through Rev. J. McCracken.....	20.00
Y. P. S. C. E. of First Boston through Rev. S. McNaugher (special for school work)....	13.00

—At Synod, S. A. S. Metheny, M. D., received of the Indian Mission Sabbath School, through Rev. W. W. Carithers, the sum of fifty dollars for the medical department of "Tarsus Mission."

—A few days ago the Y. P. S. C. E. of 2d New York handed us twenty-five dollars for Rev. Henry Easson, to assist him in his work on the island of Cyprus.

—The Syria Boys' Mission Band of the Reformed Presbyterian Congregation, Baltimore, Md., has recently contributed, through their teacher, Miss Maben, \$2.50 towards the liquidation of the Foreign Mission debt.

—OLIVE TREES is indebted to Rev. James S. Stewart, of Latakia, Syria, for one dollar towards the Mission *el-Eman*.

—June 13th we received through Mr. Walter T. Miller, from Miss Hattie Lammhear, Moro, Oregon, ten dollars for the Native Teachers' Fund of the New Hebrides Mission. The money will be forwarded to Dr. J. G. Paton.

—At a recent meeting of the Trustees of Geneva College the degree of Doctor of Divinity was conferred on Rev. John Lynd, pastor of Dublin Road Congregation, Belfast, Ireland. Formerly professor of Greek and English literature in this institution and a minister of fine literary attainments, Dr. Lynd is justly entitled to this distinction.

—A correspondent has kindly sent us the following items in regard to Geneva College: Prof. J. H. Morton was re-elected Principal of the Academic Department and Conductor of the Gymnasium, with an increased salary of \$100 per annum. Prof. W. M. McCracken was granted leave of absence for another year, to continue his advanced studies in Chicago University, and his brother, Prof. Archibald McCracken, will be retained in the professorship of Natural Science during the year. Miss May Faris was also re-elected teacher

in the Academic Department. Prof. J. M. Coleman has gone to Wisconsin University for advanced work in his line of teaching. The graduating class consisted of twenty-two members, fifteen of these being young men. The college has had a most successful year, and deserves the continued support of the Church. No better education can be obtained anywhere, and the expenses are less than in most other institutions. The thorough training and moral influence of Geneva College are high recommendations.

—A Circular put into our hands at Synod informs the public that a National Reform Training School will be conducted on College Hill from July 18 to 29, 1898. The Committee on Arrangements, appointed by the National Reform Sub-Executive Committee, are Dr. H. H. George and Revs. W. M. Glasgow and J. S. Martin. Among the eminent lecturers to be engaged are: Dr. W. J. Robinson, Prof. John McNaugher, D. D., Dr. McConkey, Dr. T. P. Stevenson, Dr. H. H. George, Dr. R. C. Wylie and Dr. McAllister.

The general subject will be discussed under the following divisions:

- I. The Historical Basis of National Reform.
- II. The Philosophical Basis of National Reform.
- III. The Political Philosophy of the Bible.
- IV. The Practical Application of Bible Principles to Civil, Social and Economic Questions.
- V. The Best Methods of Advancing this Reform.

National Reform is vitally connected with and lies at the very foundation of all other reforms. It will therefore be seen that the discussion of the above topics under their necessary subdivisions will lead to a study of the whole field of Reform—Sabbath Reform, Temperance Reform, Di-

voice Reform, Labor Reform, etc. As there may be many ministers and other professional men desirous of entering into the widely opening field, these lectures are designed as a special preparation for the work. They will provide lecturers with material for lectures, and will show the actual steps by which practical efforts are to be carried forward. Can there be a higher and grander opportunity for earnest Christian effort than is to be found in this field? Is it not in a broad sense the greatest missionary work of the day?

These lectures will be free. The only outlay for any who wish to attend them will be traveling expenses and boarding. Good accommodations can be had at \$4.00 to \$4.50 per week.

Any person desiring to attend will address Dr. H. H. George, Beaver Falls, Pa. Early information as to proposed attendance is desired in order that final arrangements may be perfected.

The aim of this course of lectures is to qualify workers to achieve such success for themselves and the cause for which they labor.

—At the request of Bert MacGowan we publish in this issue an article from his pen, entitled, "From the View Point of a Covenanter Boy." The author speaks of himself as a boy, but he is a graduate of a leading University and can write fairly perspicuous English. We most heartily endorse his views, and give them to the press, because we believe that the young people should have a hearing.

—Attention is called to a LIBERAL OFFER:

As in various parts of the Church there are no agents for the sale of the book, "*Looking Back from the Sunset Land*," or "*People Worth Knowing*," the author promises to mail a copy to anyone remitting a dollar plus 15 cents' worth of stamps to pay the postage.

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